THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Never allow yourself to live for anything less than your highest ideal, if you do, you will deteriorate."—RUSKIN.

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THE GOSPEL GIVES STRENGTH.

A WRITER upon subjects of morality recently expressed his regret that profanity has become common among the boys of this generation. He says: "of all stupid and silly vices, profanity is one of the worst and most abominable. A simple statement of fact is much stronger than any statement embellished with swear words, and no lie is made any more believable by being framed in profanity. Truth is weakened by swearing and taking the Lord's name in vain. Foul epithets and comparisons are not convincing, but are invariably disgusting." He concludes by remarking that "the habit of profanity seems to have firmly fixed itself upon the boys who think it manly to profane the name of Deity, and to smoke cigarettes."

There is too much truth in what this writer says and the question naturally arises: What shall be done to correct the evil? It would be a reproach upon modern civilization and present-day enlightenment to admit that there are evils amongst us that we cannot cope with. No; leaders in higher thought, cleaner living and nobler aspirations must find the way. But how? Moralists have for many years been cognizant of the facts referred to by this writer and his outburst tells how little headway has been gained in eradicating the evil.

The Latter-day Saints have undoubtedly been more successful in coping with this form of sin than any other people. Early in the history of the Church, the Lord made known to his appointed servants a plan whereby the weaknesses of the flesh might be over-

come readily and permanently and enduring strength be gained. It is a well known fact that in embracing the gospel of Christ thousands of men and women have taken upon themselves a newness of life, having through obedience to the commandments of God crucified the old man of sin, but the latter-day prophet, seeing that many found it difficult to stand, importuned the Lord with the result that a "Word of Wisdom" was given.

Moralists and students of human nature are agreed that most vices are close kindred. Users of tobacco are often users of liquor and other stimulants. It would be a rare thing to find a user of tobacco who is not a user of intoxicating drinks or some stimulating drug. Those who profane the name of Deity are in most cases lax in morals in other ways, so that we may safely conclude that ALL evil has a common source, the evil that destroys the mind as well as the evil that destroys the body.

The Apostle Paul wrote to the Corinthian saints: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? and if any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." (I. Cor. 3: 16, 17.) When the scribes and pharisees found fault with the disciples of the Savior because they observed not various customs of the Jews, such as washing their hands before partaking of food, Jesus sought to make the truth plain to them that there were other ways, and more grievous, of defiling the body than disregarding a custom of outward cleanliness. He said: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth this defileth a man." Where a man offends against his body he shall suffer in body, and where he offends against the spirit he shall suffer in spirit, "until the uttermost farthing be paid."

To aid the saints in their efforts to become perfect, the Word of Wisdom was given for "a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints." Strong drink and tobacco are specifically mentioned as among the things that are not good for man. The concluding words of the revelation read: "And all saints who remember to keep and do these sayings, walking in obedience to the commandments shall receive health in the navel, and marrow in their bones, and shall find WISDOM AND GREAT TREASURES OF KNOWLEDGE, EVEN HIDDEN TREASURES." There are plenty of people in the Church to-day who can testify of the good derived from obeying this word of the Lord. Not only is the blessing of health gained thereby, but a freer flow of the Spirit of God is enjoyed, and the Spirit makes men strong to withstand all manner of evil. Every "enemy" put under foot makes future conquests easier, and men are thus enabled to rise to the Kingship of Self-control. It is true that men of the world, teachers of morality and right living, taboo anything which tends to destroy health or self-

respect, but too often there is lacking in their propaganda the spiritual element without which men are handicapped in the battle against evil. Why not try this Word of Wisdom? There can be no sacrilege in making a trial, for the Lord Himself has admonished His children to prove Him. On one occasion He upbraided the people for not obeying the law of tithing, and said: "Bring me all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3: 10.) The Savior said virtually the same thing when the scribes and pharisees questioned His ability to teach. He answered them saying: "My doctrine is not mine but His that sent me. If any man will do His will he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 16-17.) And the apostle Paul in writing to the Thessalonians admonished them to "Prove all things; hold fast that which is good." (Thes. 5: 21.) Viewed from a hygienic standpoint, the Word of Wisdom is a valuable document, but combined with the promise of "wisdom and great knowledge," its importance is advanced many fold.

The connection between this Word of Wisdom and the cure for the evils referred to in the opening paragraph of this article must be apparent. The Spirit of God will not dwell in unclean temples and that which destroys the temples of God banishes His Spirit. What we want is clean "temples" which will give clean thoughts and speech, for "out of the abundance of the heart the mouth speaketh." We want our "temples" to be fit abodes for the Spirit of God, for "the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." When these fruits are brought forth the evil of profanity can no longer find an abiding place with us, and we have, through the help of the Spirit of God, put the enemy under our feet.—S. N. L.

HOUSES BUILT UPON SAND.

"He that heareth these sayings of mine, and doeth them," said the Savior on one occasion, "shall be likened unto a wise man that built his house upon the rock * * * but he that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man that built his house upon the sand." This illustration is so plain that a little child may understand it. Two classes of people are presented to us, one wise, the other foolish, the former living in strong, substantial dwellings, with a rock foundation, the latter residing in houses built upon sand, wholly unfit to withstand the ravages of wind and rain, and which are certain to be demolished when a storm comes. The residents of the strong and enduring habitations are, according to the words of the Lord, those who

have heard His sayings and who are living according to the same; all others are termed foolish and are threatened with trouble and suffering.

These two classes of people are right before us at the present time. We see one class, the number of which is very small. They believe in all the teachings of Christ, and are striving to live by every word that has proceeded out of the mouth of God; we see another class who profess to believe a few of the doctrines of Christ, but who reject all the rest. These latter we consider the foolish people spoken of by the Savior, who have built their houses upon the sand. A few evenings ago, the writer had a conversation with a lady whose daughter (a young woman of twenty-two years) had been baptized into the Church of Jesus Christ of Latter-day Saints. Her good mother had tried to persuade her daughter to be baptized in a Baptist church, believing that the ordinances administered in the sectarian churches are acceptable to God. This is the belief of countless thousands of people in the world to-day. The object of this short article is to show the incorrectness of this belief. Christ came in the meridian of time to redeem the human family from the curse which had fallen upon it by reason of the transgression of our first parents, but that was not all of Christ's mission. Another, and equally important part, was to teach mankind "the way of life truly"; to deliver them from error and to lead them unto truth; to convert them from the false doctrines of men and to teach them to accept the true doctrines of His Father in heaven; to take them out of man-made institutions and place them in the Church of the living God. Now, all those who forsook the false teachings of men and accepted the teachings of the Messiah were made members of His Church, and all those who clung to the foolish traditions of their fathers and remained in the different sects, were outside the pale of that Church. The Apostle Paul taught that there are three glories—one, the Celestial, of which the sun is typical; another the Terrestrial, represented by the moon, and the third the Telestial, of which the stars in the firmament are representations. The Church which the Lord established was typical of the Celestial kingdom, and all those that belonged to it and who lived according to its teachings were entitled to Celestial glory. But not so with those who were outside of it; they would receive an inheritance in the other different mansions spoken of by the Messiah.

I have said that the belief of countless thousands of people to-day is that no matter what church a person belongs to, if he simply believes on the Lord Jesus Christ, he will be saved in the Celestial kingdom of God. I shall now endeavor to prove from the scriptures that people who entertain this belief are deluding themselves and that their faith is vain. In the days of the apostles there were certain members of the Church of Christ who became somewhat divided in their religious views. They separated into dis-

cordant bodies, one body styled itself followers of Paul, another of Apollos, another of Cephas and still another of Christ. Let it be remembered that these people were believers in the Lord Jesus Christ; they had repented of their sins, had been baptized and confirmed members of the true church. Now, how did Paul look upon this division which had arisen among them? Did he say to them, as the preachers of to-day say to the the people: It does not matter what sect or denomination you belong to so long as you believe in the Lord Jesus Christ; that is all that is necessary to entitle you to a place in the Celestial kingdom of God? No, he did not. He viewed the division that had arisen among them with the greatest concern; he denounced them for it and thanked God that he had baptized none of them, except Crispus and Gaius and the household of Stephanus. The apostle would never have spoken and acted as he did on that occasion if he had believed that those disciples in their divided state could be saved in the Celestial kingdom of God, and his severe condemnation of their conduct is proof positive that they had gone out of the way. These people might be saved in some of the other glories of the Father, but they could not be admitted into the Celestial, for all those who enter that kingdom must be of one heart and mind, even as Christ and the Father are one.

Now, in the latter days the Lord has restored the everlasting gospel and has re-established on earth His Church. There is only one true gospel and only one true Church. That Church is the Church of Jesus Christ of Latter-day Saints; it was established by the Lord Himself; it was He who sent heavenly messengers to men to teach them the truths of the gospel, and to confer upon them divine authority to administer in all the ordinances thereof. It is the only Church upon earth established and acknowledged by the Lord Jesus Christ and only by becoming members of this Church can men and women attain salvation and an exaltation in the Celestial kingdom. This is truth, for the mouth of the Lord hath spoken it. If people prefer the churches of men to the Church of Christ, they will have to be satisfied with the glories of the other kingdoms—only those who belong to the Church of the First Born shall receive a Celestial reward. In a vision which the Lord gave to His servants Joseph Smith, Jun., and Sidney Rigdon, He showed them the glories of the Celestial, Terrestrial and Telestial kingdoms. Concerning the former, the Prophet and his associates have recorded the following:

"And thus we saw the glory of the celestial, which excels in all things—where God, even the Father, reigns upon his throne for ever and ever; before whose throne all things bow in humble reverence and give him glory for ever and ever. They who dwell in his presence are the Church of the first-born, and they see as they are seen, and know as they are known, having received of his fulness and of his grace; and he makes them equal in power, and

in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one." (pp. 273, Doc. and Cov.)

Writing concerning the inhabitants of the Terrestrial world, these servants of the Lord say:

"And again we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the Church of the first born, who have received the fulness of the Father, even as that of the moon differs from the sun in the firmament. Behold these are they who died without law, and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honorable men of the earth, who were blinded by the craftiness of men. These are they who receive of his glory, but not of his fulness. These are they who receive of the presence of the Son, but not of the fulness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun. These are they who are not valiant in the testimony of Jesus; wherefore they obtain not the crown over the kingdom of God." (pp. 271-272 Doc. and Cov.)

Their description of the Telestial kingdom and its inhabitants is as follows:

"And the glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the telestial world; for these are they who are of Paul, and of Apollos, and of Cephas. These are they who say they are some of one and some of another —some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch; but received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant. Last of all, these are they who will not be gathered with the saints, to be caught up unto the Church of the first born, and received into the the cloud." (pp. 273 Doc. and Cov.)

The mission, therefore, of the elders of Israel, is to impress these important truths upon the people among whom they labor, to point out to them the straitness of the gate and the narrowness of the way which leadeth to eternal life; to show them that in order to receive exaltation in the Celestial kingdom of our Father, it is absolutely necessary for them to come out of the man-made churches of the world and become members of the true Church of Christ.—W. A. Morton.

"Suffering becomes beautiful when anyone bears great calamities with cheerfulness, not through insensibility, but through greatness of mind."—Aristotle.

WHY THE ELDERS LOVE ONE ANOTHER.

ONE thing that speaks well for the character of the Latter-day Saint elders, is the warm and enduring friendships that grow up between them while they are engaged in the ministry. These ties often become stronger than blood relationships and endure through life. These men are called from all walks of life, from the farm, the railroad, the carpenter's bench, the blacksmith shop, the schoolroom, the universities, and from the professions, from the artist's studio and from the music room. They are sent to whatever part of the world they are needed and are received as companions by men of different vocations and various nationalities. The doctor and the farmer live and work together. The Swede and the Dane, the German, the Englishman and the American forget national differences and learn to love each other as brothers. They become so attached that the parting when one is released from his mission, is often a more trying ordeal than the previous leave-taking of relatives and friends at home. Instances are on record where elders have risked their lives for each other—and "Greater love hath no man than this, that a man lay down his life for his friends."

There are good reasons for this condition, all traceable to the Spirit of the gospel which they carry with them. This spirit is the same that Christ prayed for when He asked the Father to make the saints one, even as He and the Father were one. (John 17:21.) It is the Spirit that comes from the presence of the Lord, and which led the prophets to declare that God is love. Selfishness has been driven out of their hearts, making room for the love of God, for they work together with singleness of purpose, namely, to bring souls unto Christ. Their Master is Christ, in whom they have implicit faith; Who, like God, is no respecter of persons, but will reward justly those who diligently serve Him. They bear with each other's little weaknesses of the flesh, knowing that there is none perfect, and they work in unity, for in union there is strength. If confusion of purpose or of methods were to be found amongst them, we might be justified in questioning the divinity of their mission, for the House of God is a house of order, while the house of the opponent of all that is Godlike must of necessity be a house of confusion. Hereby we may know that they are of Christ because they love one another, They are happy and cheerful and contented, for they are engaged in ministering the words of love unto their fellow men.—S. N. L.

"Is it fair, always to forget all the good, or kindness, shown to us, by those with whom we live, for the sake of *one* little pain they may have caused us, and which, most likely, was quite unintentional on their part?"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 17, 1909.

AUTHORITY OF THE NEPHITE TWELVE.

THERE appears to be some doubt in the minds of a few of our brethren in regard to the status of the twelve disciples mentioned in the Book of Mormon, who were selected by Jesus Christ when He visited the Nephites after His resurrection. They wish to know whether those ministers of the Lord were apostles. It is of very little importance to know just exactly what the title of their office was, so long as we understand what they were appointed to do in the Church established by the Savior on the Western hemisphere. This we can learn by reading III. Nephi 12: 1; 15: 11-24; 18: 1-37; 19: 4-36.

It will be seen by perusing these passages that similar power and instructions were given to these Twelve disciples to that bestowed upon the Twelve disciples chosen by the Savior to minister to the Church and preach the gospel to the world on the Eastern hemisphere. They were endowed with authority to administer the ordinances of the gospel, and they stood at the head of the organization which was there known as "The Church of Christ." They were clothed upon with the Holy Ghost and the angels of God ministered to them, and while the Nephite people followed their example and admonitions they were greatly blessed of the Lord. But when the Twelve disciples were taken from their midst, they began to depart from the ways of the Lord, divisions came among them, and they went down unto destruction.

For further information as to the authority of the Twelve disciples chosen by Christ to lead His Church among the Nephites read Moroni 2, 3, 4, 5 and 6. It will be seen that under their ministry baptism, the bestowal of the Holy Ghost by the laying on of hands, the holy sacrament of the Lord's supper, the ordination of elders, priests, teachers and deacons, the regulation of Church affairs, judgment against trangressors, and other rites and duties were attended to, precisely like those in the Church under the direction of the Twelve at Jerusalem. All this goes to show that the Church in America was the Church of Christ as much as that in Asia, and that while the Twelve in the former were called

"disciples" and the latter were called "apostles" as well as "disciples," yet they held similar authority, power and influence, and, therefore, may be viewed as partaking of the apostolic office. They evidently held the priesthood after the order of Melchisedek and officiated therein under the sanction, ordination and commandments of Him who is the great High Priest in that holy order and to whom the true Church is built up wherever it may be on the face of the earth.

There can be little if any doubt that the Savior, after establishing His Church among the Nephites, did the same when He visited the "other sheep," commonly called "The Lost Tribes," of whom He spoke to the Nephites and whom He declared He would visit, show himself to and number them with those who were called His "sheep," both on the Eastern and Western continents. (See III. Nephi 15 and 16. In all likelihood, twelve other "disciples" were chosen by the Savior among those tribes separated from the House of Israel who were lost to their kindred. He would then have three distinct organizations of the same kind on the earth, but they would be all of "one fold," with "one shepherd," for the Church of Christ is ONE, no matter how many branches there may be to it, how widely they may be separated, what languages they speak, or what earthly conditions may surround them. They will have one Lord, one faith, one baptism, one divine authority or priesthood, with its various offices and callings, all imbued with one Spirit and having one end in view. The Church at Jerusalem and that in Corinth, and in Galatia, and in Ephesus, and in Laodecia, and in Rome and elsewhere, was the same Church everywhere in that region. So, the Church established among the Nephites and among the Ten Tribes, organized by the one Living Head, were parts of His one body.

It is true that the Twelve chosen by the Savior to minister to the Church in the West are always designated as "disciples," while the Twelve disciples in the East were also called "apostles." Yet their ministry was alike, their works corresponded, the same power rested upon them, the same signs followed their ministry. They set in order the other offices, and while but one of the Twelve chosen at Jerusalem was quickened so as to remain as a living witness for the Lord, three of the Nephite Twelve were thus translated for a similar purpose. (See III. Nephi 26: 18-20; 28: 12-32.)

There is one distinction between the Twelve apostles at Jerusalem and the Twelve disciples among the Nephites, i.e., in the Great Judgment the Twelve apostles chosen by the Savior in His earthly ministry will judge the Twelve disciples chosen by Him after His resurrection and ascension, but it is evident that the latter will hold similar authority to the former, from the fact that they will sit and judge the people who belong to the seed of Joseph on the Western hemisphere. (See I. Nephi 12: 7-10; III. Nephi 27: 27.)

We have touched on this subject so that there may be no difference among the brethren concerning it, for it is desirable that all the servants of the Lord shall "see eye to eye" and have a common understanding, even in small things. And we observe that when there *is* any difference of opinion among them, it is on some little matter that is not of great moment, as illustrated in this instance. It matters little what title men give to individuals possessing divine authority. Apostles, patriarchs, high priests, seventies, are all elders in the Church, as well as those who are specially called by that designation. They hold different offices in the same priesthood, and it is not necessary to address them as Apostle so-and-so, or High Priest this or Seventy that. Elder is sufficient if a handle is to be put to a man's name, and when the authority of that priesthood is exercised as directed by the Lord, that which is sealed or loosed on earth is sealed or loosed in heaven, no matter what particular calling in the one priesthood is held by the minister who performs the ordinance.

It is true there are special duties incumbent upon those who hold these different offices in the Church of Christ, and they are required and empowered to officiate therein according to the revelations of God and under the inspiration of the Holy Ghost. But there should be no question of higher or lower, greater or less, when the ordinances of the Church of Christ are administered, for it is divine authority that sanctions them all, and without it they would be as nothing, no matter what high-sounding title might be given to the individual devoid of it. Baptism, confirmation, administering to the sick, the blessing of children, etc., can be attended to with equal authority and results, through faith, under the hands of a simple elder in Israel as by one holding apostolic authority. This should be understood by the elders and saints everywhere. It is not the man or the title that sanctions or gives power to the sacred ministry, but the Divine authority of the Holy Priesthood now restored to earth in all its fulness as in days of old.

C. W. P.

Special Notice.—We have printed in pamphlet form, the "Growth of the Church," by Joseph F. Smith, Jr., Assistant Church Historian, and can furnish these to the elders at sixpence a hundred. Postage extra.

PUBLIC MEETING ACT.

As there are some misguided people, incited by fanatics, semi-lunatics or persons having self-interest in view, who think they can with impunity break up, disturb or interrupt the religious meetings of the Latter-day Saints or "Mormons," we here publish, for the use and benefit of our friends, the text of the Act of

Parliament duly passed by the Commons and the Lords and signed by His Majesty the King in 1908, as follows:

"Be it enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Lords, spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

"1. Any person who at a lawful public meeting, acts in a disorderly manner for the purpose of preventing the transaction of the business for which the meeting was called together, shall be guilty of an offense, and, being summarily convicted thereof, shall be liable to a penalty not exceeding £5, or imprisonment for a period not exceeding one month.

"2. Any person who commits an offense under this section at a political meeting during the progress of a parliamentary election shall be guilty of an illegal practice.

"3. Any fine imposed under this act may be recovered as a civil debt due to the Crown."

BLESSINGS FOUND IN THE CHURCH OF CHRIST.

I HAVE taken great interest during this last month or so in comparing the teachings of the Church of Jesus Christ of Latter-day Saints with that of other religious beliefs, and I have come to the conclusion that we as a chosen people cannot sacrifice too much for the work in which we are engaged. We, like other religious people, are thankful for the sacrifice which Christ made in our behalf, and we can understand to a certain extent the agony and pain He must have endured. And then again, we must have something more than other denominations to be thankful for: there is the gospel which has been restored in these the latter days, the same as was taught by Jesus and His apostles, and we have a knowledge which enables us to see and understand the gospel in the right light. What great thing ought we to be more thankful for than the knowledge we have? That alone is to me a great satisfaction, for we can take the scriptures and understand the meanings more clearly in *His* way, and not alter the sentence by claiming to the world a new "idea" or an easier way of keeping the commandments of God. The commandments and teachings of Christ were recorded in the scriptures for the people to put into practice, and not for each one to alter to suit his own opinion. When I think of the privilege I have of mixing with the saints and the testimony I have of this gospel, my heart seems overflowing with joy and gratitude to my Heavenly Father, and the more I study the scriptures and attend my meetings, the more I realize that this is the true Church, and that all others have gone astray. Again we have the gift of healing of the sick by faith and prayer. How nice to be able to think of God as one who feels for

His children, insomuch as to give such a blessed gift unto us. I rejoice to hear of the sick being healed by the laying on of the elders' hands, those who have been chosen and set apart by divine authority. In praying to the Father we as a people know to whom we are praying. For an illustration of my meaning I will take the idea of those who do not think that they are worthy to pray to the Father, but instead they offer their petitions unto Mary, the mother of Jesus, Peter, etc., asking them to intercede for them with the Father. That to me is as bad as worshiping an idol. If we as a people came before the world and claimed that when praying it was unto the Prophet Joseph Smith, asking him to gain favor for us with the Father, the world would say that we were heathens and worshiped man instead of God. But instead of that our knowledge of the Godhead is such that we *know* for a fact that the Father is ever ready to hear the petitions of His children, and ever ready to sympathize with them in their sorrow and answer their desires according to that which will be best for them. There are many like instances that could be mentioned to prove that this is the true Church, and also to show that we are a blessed people, but as I have taken up plenty of time, I will close my essay by bearing my testimony to the truthfulness of the gospel. I know that God lives and that Joseph Smith was divinely chosen to restore the gospel in these the latter days, and I pray that each and every one will do his best to roll on this grand work and to also keep true to the commandments and thus gain for himself an exaltation in the presence of our Father.

Your sister in the gospel of Christ,

5, Storey Street,
Woodgate, Leicester.

NELLIE PARKER,
(Age 16 years).

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Japan Mission has moved from 870 Sendagaya Machi, Tokyo, Fu, to No. 81 Yakuojimae Machi, Ushigome Ku, Tokyo.

Relief Society Organized.—A Relief Society was organized on June 6th in the Cardiff branch (Bristol conference), with the following officers: Elizabeth Edmunds, president; Annie Day, first counselor; Sister Dimond, second counselor; Margaret Walker, secretary, and Annie Day, treasurer.

Releases and Departures.—Elder George A. Hill, of the Swiss and German mission, was honorably released and sailed for home June 11th, 1909, per s.s. *Arabic*. The following missionaries have been honorably released and sailed for home to-day per s.s *Megantic*: From Great Britain—D. D. Harris, Robert C. Gambling, Josiah Blackburn, William J. Willes. From Scandinavia—Hans C. Hansen, James M. Keller, Mary E. Keller, Alma B. Larsen, Orson P.

Nielsen. With the company were thirty-four emigrants, in charge of Elders James M. Keller, William J. Willes and Alma B. Larsen.

Branch Reorganized.—At the regular meeting of the South London branch, held in the Imperial Hall, East Dulwich, on Sunday evening, June 6th, 1909, the branch was reorganized owing to some of the officers leaving for Zion. The following were released, with a vote of thanks: Elder W. J. Willes, president of the branch; Brother Jesse Pendry, first counselor; Elder A. B. Worsley, superintendent of the Sunday School; Sister Ellen Pendry, president of the Relief Society; Sister Ethel Pendry, organist. The following were then sustained: Elder J. H. Eccles, president of the branch; Elder R. H. Jones, first counselor, and Brother William Squire, second counselor and branch clerk; Elder R. H. Jones, superintendent of the Sunday School, and Elder L. J. Robbins, assistant; Sister Fanny Carruthers, president of the Relief Society, with Sister Florence White, first counselor, and Ada Shepherd, second counselor; Sister Miriam Baxter, secretary; Sister Ellen Willard, treasurer, and Sister Florence Hutchings, organist. At the close of the meeting the new officers were set apart. On the following Sunday President J. H. Eccles, on behalf of the members and friends of the branch, presented Elders W. J. Willes, A. B. Worsley, and Brother Jesse Pendry and family, a photograph of the members of the South London Branch, handsomely framed and suitably inscribed.

President Cannon Released.—President Sylvester Q. Cannon of the Netherlands-Belgium mission sailed to-day on the s.s. *Megantic* for his home in Zion, accompanied by his wife, Sister Winnifred S. Cannon, and their three children. Elder Cannon arrived here on his second mission to the Netherlands May 17th, 1907, and has had charge of the work there until the present time, having been released by the First Presidency, his presence being required at home, where he is a counselor to the President of the Pioneer Stake of Zion. Under his direction the Netherlands-Belgium mission has prospered exceedingly. The gospel has been preached extensively, eleven new fields have been opened, many pamphlets and tracts have been published and circulated, besides the regular issue of *De Ster*. The Book of Mormon has been published in Dutch, also the first edition in Dutch of the Doctrine and Covenants. A new edition of the song book in Dutch and one in French has been published. The Excelsior building, in which the main hall had been occupied for meetings for some time, has been acquired by the Church in its entirety. President Cannon and his family return in good health, with the confidence and blessing of the people. He is succeeded temporarily in the presidency of the mission by Elder James H. Walker. We wish our friends a pleasant journey to their home in the mountains.

District Meetings.—A successful district meeting was held Sunday, June 6th, in Carlisle (Newcastle conference). President Caldwell and five traveling elders were in attendance. The speakers at the first meeting were President Caldwell, Elders Preator and Stayner Richards. President Caldwell bade the saints and strangers welcome to the meeting, and the other speakers treated subjects pertaining to the divinity of the gospel of Christ as taught by the Latter-day Saints. In the evening, Elder E. H. Cornwall spoke of some instances where God had chosen the weak things of the earth to confound the things which are mighty. A beautiful solo was sung by Sister Flora Ridge of Middlesborough. President Caldwell spoke upon the subject of the coming forth of the Book of Mormon. On Monday a social was given in honor of President Caldwell, when he was presented with a handsome present in token of the love in which he is held.

Baptisms.—A convert was baptized in the Corporation Baths, South Shields (Newcastle conference), May 25th, 1909, the ceremony being performed by Elder O. C. Jensen. The new member was confirmed immediately afterwards.

A baptismal service was held Sunday, June 13th, at the Turkish Baths, High Street, Birmingham (Birmingham conference), when seventeen members were added to the Church, eight to the Blackheath branch, six to the Dudley branch, and three to the Birmingham branch. About one hundred saints and friends witnessed the ordinance. Appropriate addresses on the necessity, mode, and importance of baptism were delivered by Elders James W. Phillips, Scott B. Brown, and President L. H. Durrant. Elders Ernest C. Sutton, Scott B. Brown, George H. Lunt and Wilford N. Moses officiated. Confirmations took place at the baths.

A baptismal service was held in the Montpelier Baths, Cheltenham (Bristol conference), June 12th. One convert was added to the Church of Jesus Christ of Latter-day Saints. Elder D. D. Harris performed the ordinance. Elder George H. Davis addressed the saints and friends on the necessity of the ordinance of baptism. Confirmations took place at the water's edge.

At the Corporation Baths, Dundee (Scottish conference), on June 11th, a number of saints and friends witnessed the baptism of three converts, Elder Leslie R. Clegg, officiating.

A baptismal service was held in the Saints' Hall, Donegal Street, Belfast (Irish conference), June 12th, 1909. After interesting addresses by President T. J. Bennett, and Elder Albert Black, eight converts were baptised, four by Elder Albert Black and four by Elder Eugene Pickett. A number of saints and investigators were present. A similar service was held at Newry (Irish conference), on June the 11th, when three souls received baptism at the hands of Elder John Spackman.

On Sunday, June 13th, two converts were baptized in the

Boundary Road Public Baths, St. Helens, Elder George A. Parry performing the ordinance. One of the recipients of the ordinance was from the Wigan branch and the other from Earlstown (Liverpool conference). Confirmations took place at the water's edge. There were a number of people present, non-members as well as members, who were addressed by Elder J. M. Bernhisel, Jr., on the subject of baptism.

A baptism was performed June 13th, in the London branch (London conference), two persons receiving the ordinance at the hands of Elders William J. Willes and Alfred B. Worsley. One convert was baptized on June 6th by Elder John H. Eccles.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XV.—THE FIRST FOREIGN MISSIONS.

Textbook: One Hundred Years of Mormonism (Evans), pp. 235-52.

References: History of Church, Vol. 11, pp. 487—etc., as in outline book.

I. THE "MORMON" METHOD OF MISSIONARY WORK.

1. How organized.
2. Of whom composed.
3. How supported.
4. Benefits derived.

II. THE CANADIAN MISSION.

1. First visits.
2. Mission opened by P. P. Pratt
   (a.) Conditions under which he went.
   (b.) Prophecies concerning.
3. Labor in Toronto.
4. Conversion of a Society of Free-thinkers.
5. Encounter with Scotch preacher.
6. Extent of the work.

III. THE ENGLISH MISSION OPENED.

1. Calling of Heber C. Kimball.
2. The journey of Elder Kimball and others to England.
3. Mission opened at Preston.
   (a.) Through divine guidance.
   (b.) Reception given the missionaries.
4. The struggle with the adversary.
5. Work spread to other cities and towns.

6. Manifestations attending.
   (a.) Marvelous success.
7. Conference at Preston, April 8th, 1838.
   (a.) Business transacted.
8. The leave-taking.
9. Homeward journey.

DEAD?

Dead? Yes, dead;
Stark and still, the casket cold
Lies of its gem bereft;
Stolen away by that knave whose
Hand is ever frozen;
Eyes that once were filled
With the light of life, now are
Mystic mirrors of the infinite.

Dead? Yes, dead
In body, but in spirit freed
To dwell with kindred spirits
In that mysterious Somewhere
Called Paradise, where
Good spirits grow in beauty
More near unto a perfect
Stature of Christ that is.

AUBREY PARKER.

DIED.

NORMAN.—Clarice Elizabeth, the infant child of Brother George H. and Sister Elizabeth J. Norman, at Hull (Grimsby conference), May 19th, 1909. She was born February 15th, 1909.

POTTER.—Sister Mary Page Potter, of Chorley, May 27th, 1909, aged 62 years. Sister Potter joined the Church December 10th, 1899, and lived and died a Latter-day Saint.

GOULD.—Clara Gwendoline, infant daughter of Brother William and Sister Florence Westlake Gould, at Cardiff, June 5th, aged 11 months.

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